Kant and Buddhism – World Criticism and Structure
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I. World Criticism as Structure – the Set of Options Before the World

In Kantian formalism to argue that the world is separated by four boxes which then are four options – capitalism, communism, anarchism and a fourth possibility called in fact something simple like language game formalism which means something like simple language games to be the correct line for the world then articulates in the following sense.

Capitalism	Communism
Anarchism	Language Game and Form of Life as Simple Singular and Universal Help and Aid

II. Imagine Healthcare, Culture and even Utopian Possibilites with Wittgenstein, Kant and Buddhism

In fact the identical life in Cuba as in India, or Algeria is then also Europe or Latin America and Iran. Just the formalism of singular universal as in fact the world civil society and republic which has a identical and non-identical called indiscernible in Leibniz which also means spatial practices or even a system of space and forms of life – that in fact simple language games means a form of life as system of world criticism I now move to.

In world criticism I propose the Kantian formalism, that in fact the mis-adventure of revolution in Cuba and Algeria, even China, and the economic crisis in Europe which is also a cultural crisis can be resolved by the formalism called form of life in Wittgenstein which is like a language game which is the same or identical – like French, Spanish or Arabic and Urdu-Hindi which then totalizes into a healthcare, even capitalist, and Communist, and finally anarchist unity of all worlds in the compossible sense of shared languages. I mean to live in such a shared world then is Microsoft and Deterior life and capitalism, which can be lived even in Cuba as cognitive mapping turns towards the state and capital shared by each world as the same formalism.

World criticism means just this – that each form of life is formalism for a shared even free software world which then is anarchism and civil society republic of in face people who do not fit into the constellation of intellectual, Marxist and revolutionized

formalism of party and state politics but prefer the modal possibility of in fact what can be called civil society forms of life – that they are circulation centric and based on the department of production, distribution and consumption in Althusser – to the side of just simple language games of circulation – and that is the correct intellectual stance for the world – that one can buy consumption from a store and return home which then is with the correct banking and professional educated life which then supports a civil society world and republic.

III. Buddhism

Buddhism is the formalism which develops in a consumption world as in fact a monastic formalism alongside Christian and Islamic even Jewish life – it simply organizes the world as a simple life spent buying spring onion and cooking it like Christ and these days Sirohi in Torahnic room theory – that one can be finally organizing the world and revolution by simply organizing housing rights then is Buddhism in the sense of Vihara being the monastery which is against labour and is utopian renditions of life spent in chanting, singing and reading, writing and reflecting – this then is Dhamma and ethics – called architecture as spandrel of life in its full beauty which arises out of dis-interest that in fact a simple house plan and its paintings can be a utopian possible form of life as mode of production. Imagine then a system of life to be based on circulation and housing rights which resolves the housing crisis and produces the syntax of a right to the city and urbanism, which then is David Harvey’s view of monopoly rent – in other words – Kantian formalism is this formal simple plan of all in fact monastic religions as nominal case – the nominal is a simple case written out of generalities, and produces the mansion, or monastery and letters as in fact corresponding to language games and forms of life which are then embedded in capitalism as its ethical features – to share the world as compassion for the people of the generous kind.